

P. B.

TREATISE OF *Warm Drink:*

WHEREIN

It is prov'd by Experience and good Authorities, That BEER, or any other Liquor so Qualify'd, is far more wholesome than that which is drank Cold; with a Confutation of such Objections as are made against it.

INTERSPREST

With divers Observations touching the Drinking of COLD WATER.

AND

Publish'd for the Preservation of HEALTH.

The Second Edition.

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of Cord WATER.

AND

APPENDIX to the Description of HEALTH

of the various Goutts.

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Principall to the Mirrour of the
Health in this in this
Water

The PREFACE of the PUBLISHER to the READER.

HEARING of this ensuing Treatise of Warm Beer, lying in the Hand of a worthy Gentleman and Friend of mine, I made bold to send to him for it; who hearing of my Practice, according, did very kindly send it to me: The which, after I had read the same, and considered the Arguments brought for the Proof thereof, and weighed them together with mine own Experience in the use of it, I was thereby exceedingly strengthened in my Judgment, and abundantly confirmed in my Custom. Then speaking of this Treatise, and the Subject Matter thereof, to some of mine Acquaintance and Friends, and what Benefit I found by the use thereof, they desired to see the same; and when they had read it, they intreated me, that it might be Printed, and that I would declare mine own Experience, which I had found by constant use of the said warm Drink, that it might be published for the general Good; to whose request I could not but Consent. And therefore I shall not speak any thing by way of Commendation of this Book, but will leave it rather to the judicious Reader and true Practice thereof; and will only relate unto you, what I have found true by long Experience. First, Heretofore, when I did always drink cold Beer, and now and then a Cup of Wine, I was very often troubled with exceeding pain in the Head, which did much Distemper me; also with Stomach-ach, Tooth-ach, Cough, Cold, and many other Rheumatick Diseases: But since my drinking my Beer (small or strong) actually hot as Blood, I have never been troubled with any of the former Diseases, but have always continued in very good Health constantly (blessed be God) yet I use not to drink Wine, because I find, that hot Beer (without Wine) keepeth the Stomach in a continual moderate Concoction: But Wine

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and hot Beer doth over heat the Stomach, and inflameth the Liver, (especially in cold Stomachs which have hot Livers) and Men oftentimes drinking Wine to heat their cold Stomachs, they thereby also inflame their Livers, and so the helping of the cold Stomach, is the Means of the destruction of the Liver: But hot Beer doth prevent this Evil, for it heateth the Stomach, and causeth good Digestion, and nourisheth and strengtheneth the Liver. And that hot Beer, actually made hot doth cause good Concoction, you may conceive it by this Comparison: The Stomach is compared to a Pot boiling over the Fire with Meat; now if you put cold Water therein, it ceaseth the boiling, till the Fire can overcome the coldness of the Water, and the more Water you put in, the longer it will be before it boil again, and so long time you hinder the Meat from being boiled: So it is with the Stomach. If you drink cold Beer, you hinder the digestion of the Meat in the Stomach; and the more cold you drink, the more you hinder it. Also, cold Water doth not only hinder the boiling of the Meat in the Pot, but also causeth the Meat to be hard, so that if it should boil six Hours longer than ordinary, yet still the Meat will be hard and never tender and soft: Right so it is with the Stomach. Cold Beer doth not only hinder Concoction, but also harden the Meat in the Stomach, as you may see by them which drink over much cold Beer at or after Dinner or Supper; six hours after they will vomit up the same Meat again, as raw and undigested as if it were but even then Eaten; which they could not have done, if they had not cooled their Stomachs so much with cold Beer; because Nature would have digested the Meat before that time. But on the contrary, hot Water put in a boiling Pot with Meat, hindereth not the boiling thereof, neither doth make the Meat hard, but continueth the boiling thereof, nourishing the Meat with sufficiency of Liquur, and maketh it soft and tender fit to be Eaten: So in like manner doth hot Beer to the Stomach: It hindereth not

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Again, in the second place, as this hot Beer is excellent good for the keeping of the Stomach in good order for Concoction, and consequently good Health; so it is most excellent for the quenching of Thirst. For I have not known Thirst since I have used hot Beer: Let the Weather be never so hot, and my work great, yet have I not felt Thirst as formerly. Nay, Although I have eaten Fish or Flesh never so Salt, which ordinarily do cause Thirst and driness, yet I have been freed from it by the use of hot Beer, and have been no more thirsty after the eating of salt Meat, than I have after fresh. And the Reasons make it manifest, being confirmed by Experience, if we consider when a Man is thirsty, there are two master qualities which do predominate in the Stomach, namely, Heat and driness, over their contraries, cold and moisture. When a Man drinketh cold Beer to quench his Thirst, he setteth all four Qualities together by the Ears in the Stomach, which do with all Violence oppose one another, and cause great combustion in the Stomach, breeding many Distempers therein. For if heat get the mastery, it causeth inflammation thro the whole Body; but if cold, it surfeteth the Body, and bringeth a Man into Fluxes and other Diseases: But hot Beer prevents all these Dangers, and maketh friendship between all these Enemies, viz. Hot and cold, wet and dry, in the Stomach; because when the coldness of the Beer is taken away by actual Heat, and made as hot as the Stomach, then Heat has no opposite, his Enemy, Cold, being taken away, and there only remains these two Enemies, dry and wet in the Stomach: which heat laboureth to make Friends, as you may see in this Example. In Fire there is heat and driness, and in Water there is cold and moisture, which are opposite to the qualities in the Fire: Now if you throw the cold Water upon the Fire, you set these opposites together by the Ears,

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but if you would quickly quench the Fire, take hot Water and throw thereon, and one Bucket full of hot Water will quench more Fire than four Buckets of cold. The Reason is, because of the extream opposition between hot and cold: But when the coldness of the Water is taken away, and it made actually hot, then hot Water to hot Fire agreeth as like to like, and Peace being made between Hot and Cold, the heat maketh friendship between wet and dry.

Also you may see wet and dry easily reconciled by Heat, in another Example: Take a dry piece of woollen Cloth, and throw it upon cold Water, and you shall see how wet and dry will oppose one another; the Water will not let the Cloth sink into it, and the dry Cloth will not let the Water enter into it; but the cold Water will slide off from the dry Cloth, and the Cloth will swim upon the Water: But if the Water be made hot, and the Cloth thrown thereon, they will immediately embrace one another, without any Opposition.

So likewise, if you put cold upon dust, wet and dry will so oppose each other, that the dust will not suffer the Water to sink into it, but the Water will Trull up and down on the dust like Quick-silver: But if the Water be Hot, and put never so lightly upon the Dust, it will incontinently sink into it without opposition. And thus you see by these Examples, how Heat is as it were a means to make Friendship between Wet and Dry. Even so it doth in the Stomach: When one is exceeding Thirsty, the Beer being made Hot and then Drunk into the dry Stomach, it immediately quencheth the Thirst, moistening and refreshing Nature abundantly.

But some will say, Cold Beer is very pleasant to one that is Thirsty: I answer it is true: But pleasant things for the most part are very Dangerous. Cold Beer is pleasant when extream Thirst is in the Stomach, but what's more dangerous to the Health? How many have you known and heard of, who by drinking of a cup of Cold Beer in extream Thirst, have taken a surfeit and killed

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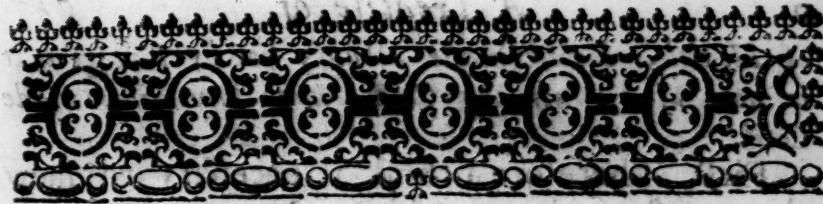
killed themselves? What's more pleasant than for one that hath gone up a hill in Summer-time and is exceeding Hot, to sit down and open his Breast that the cool Air may blow therein? and yet how dangerous is it? For a Man in very short Time, forgetting himself, taketh a sudden Cold, and surfeits theron, which costeth his precious Life for his pleasant Air. Therefore we must not drink cold Beer because it is Pleasant, but hot Beer because it is Profitable, especially in the City for such as have Cold Stomachs, and inclining to a Consumption. I have known some that have been so far gone in a Consumption, that none would think in Reason they could live a week to an End: Their Breath was short, their Stomach was gone, and their Strength failed, so that they were not able to walk about the Room without Resting, Panting, and Blowing: They drank many hot Drinks and Wines to heat their Cold Stomachs, and cure Diseases, especially sweet Wines, but all in vain: For the more Wine they drank to warm their Stomachs, the more they inflamed their Livers, by which means they grew worse and worse increasing their Disease: But when they did leave drinking of Wine, and betook themselves only to the drinking of hot Beer, so hot as Blood, within a Month their Breath Stomach and Strength was so increased, that they could Walk about their Garden with ease, and within two Months could walk four Miles and within three Months, were perfectly made well as ever they were in their Lives. And I doubt not but many that have practiced this Thing can witness the Truth of these as well as my self: So having perform'd the request of my Friend to set down my experience and the Reasons moving me, I leave it now to the practice of such as by themselves or their Physicians are satisfied of what use it may be to them, Desiring the L O R D to add his Blessing, for his Glory and for their Comfort. Amen.

F. W.



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A Treatise of Warm DRINK.

C H A P I.

The Use and Necessity of DRINK.

NOT without great Judgment have the Poets feigned *Prometheus* to have entred into the Heavens, and by *Pallas* help to have brought from thence Celestial Fire, naming one thing and intimating another: Nor with less Dexterity of Wit doth *Homer* in his eighth Book of *Iliads* call a method in Writing *ευπρόχειρις* a Golden Chain, seeing that it is as impossible without it to declare any thing orderly, as to search through all the secret Places of the *Labyrinth* without *Ariadne's* clew of Yarn. And seeing a method doth require his Definitions, Divisions, Subdivisions, and such Like, in a brief yet ample Manner, so as nothing be Superfluous or wanting, I will do my good Will to speak all, Yet in as few words as I may, fitting my speech agreeably to the multitude for whom it is written, not affecting Curiosity as a Thing only meet for the Learned.

You shall understand then that the whole Contents of this Book depend only upon this Question; *Which is more wholesome in the Regiment*

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of Health, Drink made actually hot by Fire, (as it is now used) actually Cold, and sometimes made Cold.

First, Therefore I think it necessary to shew the occasion why provident Nature hath imposed a kind of necessity of drinking upon us.

Secondly, To shew and make manifest whether Drink made Hot doth as well or better supply those necessities, as Drink being actually Cold or made Cold.

Thirdly, To examine the Reasons and confute the objections which are given for the Maintenance of actual Cold Drink.

Fourthly, To set down all such Discommodities as do and may arise from the use thereof.

Fifthly, To shew the good and profit that Redounds to the Body by the use of actual Hot Drink.

Lastly, To make it Manifest, that it is no new Device, but a Thing which hath been in common use amongst the *Romans* and *Grecians*, and is and hath been used always among whole Nations and Religions.

Understand then that according to the Rules of Physick, Drink is used for three purposes. First to allay our Thirst; Secondly to intermingle with our Food; Thirdly to be the *Vehiculum* and Carrier of the Nourishment into the Universal Body. Which three are Comprehended under two according to *GALEN*, *Lib. i De usu partium*, that is, under the allaying our desire of Drinking, and being the instrument and means to Boil the Meat in the Stomach.

The allaying then of Thirst being the first Cause why we are constrained to Drink, let us begin with it, and examine the Reasons which may be made for the profit of the One, and offence of the Other. The which we shall more easily do,

do, if we first call to remembrance what Thirst. This word *Sitis*, which in English signifies Thirst or Drought, according unto *Plato*, is nothing else but a desire of Drink; for these be his Words, *Sitis verò est concupiscentia potionis*, Thirst is a Desire to Drink; altho' *Aristotle*, in his Book *De Republica* cited by *Athenaeus*, saith Drought is a desire of hot or cold Drink, in his Book *De anima* defineth it to be the desire of cold or moisture: His words are these, *Sunt autem fames & sitis appetitus: quorum fames quidem appetitus est rerum calidarum & siccaram; sitis verò, humorem & frigus efficientium*; Hunger is an Appetite after hot and drying, but Thirst of things effecting Moisture and Cold. Which opinion of *Aristotle*, being clean opposite unto our argument handled in this Treatise, doth seem at the first blush so fully to manifest the Matter, as that it may seem great Folly to apprehend any thing which is so meekly Contradictory, and no little Impudency to oppose my self as of my self against so great a Philosopher: And therefore it concerneth me either to prove that Drink actually Hot doth better cool and Moisten the Body than Cold, or else *Aristotle's* meaning is not directly as his Words do seem literally to pretend: The which I think may easily be Apprehended and Collected, If we will weigh the tenth Section of his *Problemes*; where inquiring what cause should be why other Creatures do sooner Prey of and eat dry Meat than Moist; but Man more often Moist then Dry; He answere thus, because Man is most Hot, which causeth him to desire to be Cooled. Whereby it is to be Noted, that he only maketh mention of Moisture to Cool him, the which agreeth with *Galen* in his Book of unequal Temperatures, where he doth prove the occasion of Thirst to be Drought, which is Remedied *per humidum*, not

per frigidum, that is, by Moisture, not by Cold: For although it cannot be denied but that Heat doth procure Thirst, yet look into the Reason, and you shall find it is *propter inopiam humiditatis*, because it hath not his just proportion of Moisture which causeth us in the hot Time, if we labour much, whereby we excessively Sweat, to desire Drink, for the cause above Alledged. But to enter into further Consideration of the Mattter, let us examine the Reasons why Cold should be necessary in allaying Thirst. It appeareth to me, that it is either to the end to extinguish it, or to mitigate it. But extinguish it by any means it cannot. For let any Man that is exceeding Dry, Eat any thing that is never so Cold, not having any Moisture joyned with it, and he shall find by experience that it may well choke him, but in no sort allay his Drought. And for mitigating his Drought how dissonant it is to reason that Drought joyned to Drought, be it never so Cold, can work that effect, Let the Reader judge, being clean against the Principles of Learning; *Nam omne tale additum tali, facit id ipsum magis tale*, For every like joined to its like intends more the ground of its likeness, that is, the Quality wherein they are alike.

Then if it be alledged that the Drought having Heat joyned with it, requieth Cold, in respect of his Heat, as Driness doth Moisture, and so Cold joyned with Moisture doth best remedy both because *Contraria contrariis curantur*, Contraries are cured by their contraries; Yet it seemeth to me a matter far unfit for two Causes: The one, although that be Galen's ground, yet it is not so to be taken literally, but as it stands with that ground likewise, which is, that *Omne repentinum naturae inimicissimum est*, All sudden alterations are contrary to Nature: And therefore Cold being ad-
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ded to Heat, unless it were in afar more remiss degree than the Heat, doth work great inconveniences, or endanger the Life; as it is to be seen in those who drinking Cold Drink being Hot fall Sick to the Death. The other Reason is, for that it is not possible, that every Man, Woman, or Child, who being Hot desire Drink, can upon every Motion so Proportion the Cold that it shall just fit the degree of Heat; and then if it be too small by his *Antiperistasis* it hurteth where it should help: If greater than the Heat requires, instead of allaying the Heat it utterly killeth it. For the Testimony whereof, besides our daily Experience, there be infinite Histories Extant; as for example *Paulus Jovius* writeth that *Candella Scala* Prince of *Verona* being Hot in his Armour drank out of a Fountain of Cold Water, and presently Died. He writeth also that the *Dolphin* of France, Son to *Francis* the French King, then in his Time being, although he were a lusty strong Gentleman, yet he being Hot at Tennis, and drinking Cold Drink fell Sick and Died. The like happened to *Pompeius Columna* who was Vice-roy of *Naples* for *Charles* the Fifth. *Amatus Lusitanus* an excellent Physician in his time, in his Century reherseth three Histories of young Men who Died drinking Cold Water and Wine, in their Heat.

C H A P. II,

That actual Hot Drink doth quench the Thirst as well as Cold Drink, or better.

BUT because I may observe a Method, now we have found what Thirst is to be Term'd according to the ancient Philosophers minds, let

let us according to the second Point pretended to be handled in this place, shew that hot Drink doth better satisfie all Circumstances necessarily required, than actual cold Drink.

You have therefore heard, that Nature hath enforced a Necessity of drinking upon us for two Causes; the one for allaying our Thirst, the other to be a Means to boil, and being boiled, to carry and spread our Nourishment universally in our Bodies. As touching the first Point, Thirst being driness requireth his contrary, as *Plato* saith in his aforesnamed Book, which is moisture for his *Antidote* and help. But to prove that hot Drink doth soonest perform that, I will use two Arguments.

1. Whatsoever doth most speedily carry and disperse Moisture into the Body, doth best and soonest cure Driness. But heat doth speedilieſt carry and effectuallieſt distribute Moisture; Therefore it doth best help Driness.

My Minor I prove out of *Aristotle*, where he saith, *In caliditate est vis aperiendi fortissima*, In Heat is a most Strong force of opening. Again *Galen* in his Book *de facultatibus*, knowing that heat joyned with Liquor doth enforce the quicker passage, prescribing a draught of Water in the Disease of the Stone, commandeth that it be Drunk Hot: which also is one of the Reasons why we make our potions to purge, to be taken hot of our Patients.

Our second argument is this. Whatsoever moisture being come to the Place destinat for it doth unite and effectuallieſt enter in, doth soonest Work according to his Nature and Quality: But Heat doth best unite it self with Heat, and so conduct the moisture in: Therefore it doth most effectually allay our Thirst

My Minor I prove out of *Aristotle*, where he saith
Similia

Similia similibus gaudent, that is. Like rejoice in their Like; and in his second Book *De generat. & interitu*, where he sheweth that the liker Things be the sooner they pass into one another and unite: For saith he; *Quae inter se cognitione continentur eorum transitus admodum velox est*; *Quâ quidem si caruerint est tardus*: *Propterea quod facilius unum quam multa commutarur*, Things agreeing in Quality their Passage from one to another is swift, which agreement if they want it is Slow: Because the more like the things be the sooner they do pass into one another. By which it is apparent my *Minor* is true, That Heat doth soonest unite with Heat, and so by consequence Hot Drink best allayeth Thirst. And in another place he hath this saying. *Quaecunque ex uno in unum recedunt, eadem uno tantum consumpto gigni*; *Quaecunque ex duabus ad unum pluribus labefactatis*, Things passing into one another by one contrariety are united, one being only consumed; But things passing into one another by two or more, are united after the corruption of more contraries. Which plainly demonstrateth that Drink being already made warm doth sooner pass, Enter and allay Thirst.

As concerning the second point, that is, That it doth best boil the Meat in the Stomach, and from thence serve for a general *vehiculum*, I reason in this sort.

That liquor is more fit to be used for boiling the Meat in the Stomach, that is more aiding to good Concoction: But Drink actually Hot is more assisting to good Concoction then Cold: Therefore more fit to be used.

My *Minor* I prove in this sort: Concoction is nothing else but *Alteratio nutrientis in propriam qualitatem ejus quod nutritur*, The alteration of the Nourisher into the Quality of the thing Nourished: As *Galen* doth shew in his second Book *De facultat*

facultat. natur. cap. 4. and in his 3d. Book *De facultat. natural. cap. 7.* Which alteration groweth by putrefaction: For *ex corruptione unius fit generatio alterius*, By the corruption of one Thing another is Generated: But this putrefaction is soonest and most naturally performed by Heat and Moisture, which both are supplied in warm Drink: Therefore Drink made actually Hot, is more assisting than Cold. But understand by the way that this putrefaction is meant, not as *Galen* in some places taketh *Putredo* to be *mutatio substantiae putrescentis corporis ad interitum ab aliena caliditate*, A change of the Substance of the Body putrifying to it's own Destruction by the Heat of another, but it doth *Corrumpere, manente semper substantia rei Eadem, mutatis solummodo accidentibus*, Corrupt the substance remaining ever the same, the Accident only Changed: But to the proof of our *Minor* which is, that putrefaction is soonest performed *per humidum & calidum*, and so consequently better assisted by Warm Drink than by Cold. *Galen* saith that Concoction is performed by natural Heat, which natural Heat is nothing but a Temperate Heat proportioned with Moisture: Therefore my *Minor* is proved. And that Natural Heat is a Temperate Heat rightly proportioned, as I have alledged, although it be so manifest as it needs no proof, yet I will prove it by *Galen's* Authority, where he saith, *Naturalis calor est recta & Mensurata caliditas qua in humido sibi proportionatio consistit*, Natural Heat is an equal and well measured Heat consisting in Moisture proportionable unto it: And in his second Book *De ratione virtutis*, Describing what a Fever is he saith, that an Ague is *mutatio caloris nativi in ignem*, which is as much to say, as the altering of a Temperate moist Heat into a fiery dry Burning: and *Trincavell* in his Epistle *de Medicina* treating of Concoction of the

Stomach saith, that *primum & proximum internum ejus instrumentum quo ille utitur in concoquendo est* *sus naturalis calor, qui non est res aliqua diversa & aliena a natura & ejus substantia; & is calor est temperatus non excedens rationem naturae illius rei,* its first immediate internal Instrument, which it useth in Digestion, is its own natural Heat, which is not a thing Different and alien from his Nature and substance; and this Heat natural is temperate, not exceeding the nature of the thing it self.

Then as concerning the other Branch of the Proposition, which is, That it is a fitter *Vehiculum*, I this way prove it.

Cold Drink is apt to stop and stay long in the Stomach, and therefore not so fit to be a *Vehiculum* and Carrier, as that which doth with more facility pass; and that it doth so, I prove it out of *Trincavell*, in his third Book of his *Consilia*, where, giving Advice with other Physicians, to one that had a windy Stomach, he forbad cold Water to drink, because, saith he, being actually cold, it doth tarry long in the Stomach before it passeth away. But because some perchance will say, it may be cold Water doth so, but cold Drink doth not, therefore hear what *Scola Salerni* saith of our Beer. They say it doth *inflare & obstruere*, breed Wind and stop, and therefore unfit for a *vehiculum*: And so much for the Point.



C H A P. III.

The Reasons and Objections for the Use of actual cold Drink are examined.

NOW, as touching this the Thing promised to be handled in this Book, let us examine the Reasons which are given for the Use of actual cold Drink; and first let us alledge such Authorities (if there be any) as do make any way for it. I remember *Pliny* in his Twenty eighth Book of Histories, his fourth Chapter, affirmeth, that it is against Nature for us to drink hot Drink, because, saith he, *No other Creature doth use it, nor is there any Beast but Desires cold Drink.*

Again, *Bernardino Gomes*, a Spanish Physician, in his *Enchiridion*, amongst other Remedies, alloweth cold Drink, and made cold with Snow, for a wholesome Remedy against the Gout, and *morbus arthriticus*, which he would not have done if it had been hurtful, or a weaker of the Stomach.

Monardus, also in a Treatise, he writeth of Drugs that came from the *West-Indians*, commends cold Drink, and affirmeth hot Drink destroyeth the Liver.

It is alledged, that it better quencheth Thirst, that it helps Concoction, whereas hot destroyeth it.

It is alledged, cold Drink is good and pleasing unto the Tastie of Man, and so is not hot.

It is alledged, the finest Spirits fly away in the heating, whereby it nourisheth not so much.

That

That *Pliny* so writeth, I cannot deny, but with how little Consideration of the Matter, let the Reader Judge; he useth no Argument to maintain his Opinion, but only this; *It is not fit nor good for us, because Brute Beasts love it not*, which only imitate their natural Instinct; and so doth thereby, as it were, infer, that it is not natural unto us. But how ridiculous and how unworthy a Reason it is to be answered, let any Man judge; for it is as much as to say, because Brute Beasts eat their Food raw, therefore it is against Nature for us to have ours roasted or sodden: But if I should so say, I doubt not but I should not be believed: And therefore as small Cause is there to believe *Pliny* in the other; for it is one and the self-same Reason.

Secondly, Whereas *Bernardino Gomes*, the *Spaniard*, in the aforesigned place, not alledging any Reason for his Opinion, might very well be answered without Reason; yet, because it shall be seen how little Credit his Authority ought to carry, and of how small worth it is to be esteemed, I will endeavour to give the Reason, why it is a mere senseless thing, either to affirm or write, unless only for the avoiding of a further Inconvenience, as I will hereafter declare.

First, Gouts, and all Diseases of that kind, depend on, and grow most especially from the weakness and crudity of the Stomach, which *Trincavell* in his Ninety sixth Counsel, doth make manifest. These be his Words, *Nulla particula majorem vim habet podagram & id genus dolores procreandi quam ventriculus, qui vel suapte naturâ fit crudior & imbecillior quam ut possit recte confidere cibum ingestum, vel ex incongrua virtutis ratione*; No part confers more influence to the breeding of the Gout and Diseases of that kind than the Stomach; which either of its own Nature is too crude and weak for

to digest the Meat, or else, because of its incongruous Power and Virtue.

Now to prove that the Stomach is said to be rawer when as it wants Heat, and that we use to call that raw which wants Concoction by Heat, hear what *Johannes Langius*, Fol. 75. writes: These be his Words, *Quicquid à calore nativo & cogenita viscerum caloris temperatura non fuerit coccum & elaboratum, id cum in corporis alimentum converti nequeat, crudum appellare solet Hippocrates*, Whatsoever is not well Concocted by the natural and connate temperature of heat in the Bowels, seeing it can not be canged into the nourishment of the Body, *Hippocrates* useth to call it Crude.

Consider then, gentle Reader, If the Gout be especially bred through the weakness of the Stomach for want of Heat, how unfit a general Medicine cold Water is, and what warrant *Gomes* his Authority is for us: For altho *Galen* giveth two Reasons how the Gout is bred, which are *Imbecillitas articulorum, & affluxus materiei*, Imbecillity of the Joints, and abundance of gross Humours; yet the principal is a bad Stomach. But because I will not Judge that a Man in any sort learned, will so much pass himself in writing, but upon some great Reason moving him thereunto, I conceive, he calling to Mind *Galen's* words, where he saith, *Vinum potens nervosis particulis nocet*, Strong Wine hurteth the sinewy Parts, or peradventure *Mcsues*, where he saith, *Vinum per se nocet articulis & nervis*, Wine of it self hurteth the Joints and Nerves; giving this Reason, because *fundendo & attenuando maximo calore suo excitat fluxiones*, by running thro and attenuating, it doth with its most powerful Heat provoke Fluxes; and living in a place where there was nothing but strong Sack, thought of two Evils the least was to be chosen, and knowing Water could not so vehemently

mently pierce and carry Fluxes, as those strong Wines, advised Water. But if this, or some such like Reason moved him not, I think it very absurd for any Man of Learning to write, and too foolish for us to believe; and therefore you may understand that upon what Occasion soever *Gomes* wrote, it is no warrant for us.

Thirdly, That *Monardus* writes, hot Drink destroys the Liver, and cold contrarily helps, I cannot deny; but yet I will shew, that in so saying, he playeth the right *Spaniard*, who meaneth least the Matter that he seemeth to speak plainest. For whereas in general Words he affirmeth hot Drink to destroy the Liver, he afterwards makes such an Exception, as I think few at this Day live, who be not comprehended within some one branch thereof: so that he either saith nothing in his general Position, or else so little, that few there be that it Concerns. And that this is true, you may judge by his Exception following, where he saith, that these here under excepted, may best drink their Drink actually hot, *viz.* old Men, idle Persons, whether it be in Body or Mind, and that have weak Stomachs, or abound with raw and crude Humours, all that have Infirmities in their Lungs or Pipes of Respiration, all that have weak Backs, or weak Kidnies, all that be subject Windiness, to all Youth and young Children. Judge now, indifferent Reader, how many live in this Age, who have not some touch of this Exception. And although he seems to make it current (yea made cold with Snow) for them which have hot Livers, I pray you how many be there of those that have not cold Stomachs? And whereas he saith, that cold Drink cools the Liver, I absolutely deny it, unleſs he means killing for cooling. And for Proof, I produce *Galen* upon one of *Hippocrates Aphorismes*, where he saith, *Aqua frigida occurſus*

occursus aut vincit nativum calorem aut colligit
 whereas hot Drink by deoppilating doth eventuate it naturally, and so preserve it in Temper for I dare affirm, where one hath his Liver hotter than naturally fitteth without Obstruētions, thouſands have not; which that common Disease at this Day *Flatus hypochondriacus* doth plainly prove and therefore to what ſmall purpoſe *Monardus* Authority is, let every one judge.

Now for the fourth Objection, where it is Alledged, that cold Drink doth better quench the Thirſt, I have in the beginning of this Treatise ſo fully handled that Point, that it were a frivo- lious thing to trouble the Reader with any thing more concerning that Matter; and therefore I will recite the fifth Objeſtion.

Which is, cold Beer helps Concoction in the Stomach. How untrue this is, I will plainly ſhew: All cold is an Enemy to Concoction; but Drink not actually made hot, is cold; therefore Drink not actually hot, but cold, is an Enemy to Concoction, and therefore helpeth it not.

My Minor I prove out of Aristotle, in the fourth Book of his Meteors. These be his Words, *Frigus quatenus frigus eſt cuique calori concoctioni quod aduersarium, eſt & cruditatis parens*, Cold in its own Nature, is an Adversary to whatſoever Heat and Concoction, and is the Parent of Crudities: and Galen primo Technic. faith, *Frigidi eſt officium bene appetere, male autem digerere*, It is the nature of cold to affect powerfully, but to digest poorly: And further, ſeeing Concoction is performed by warmth, it muſt needs be decayed by often working upon cold: for mark but this infallible Argument, and you ſhall easily ſee the Truth: Every Agent doth alſo ſuffer it ſelf ſomething in the Action, ſo as natural Heat daily and almoſt hourly expugning the cold Drink taken into the

Body,

body, doth every time suffer something, and so in small time doth wax weaker and weaker. How true this is, daily Proof doth make manifest: For how many Men do you see, after they come to five or six and forty Years, or at the most fifty, troubled with the Stone or Gout, who were not before? which happeneth upon no other Cause, but *ob debilitatem stomachi*, by reason of the imperfection of their Stomach, which having long suffered in his daily Action with the cold, is now become infirm.

Sixthly, It is alledged, cold Drink is pleasing to the Tast, and so is not the other; which truly, if it were true, might seem a reasonable Cause, why we should (if imminent Danger of inevitable Hurts, did not depend on the Use of it) addit our selves to take it cold. But how false this is, let Aristotle witness in his 3d Book, *De anima*, the 10th Chap. who disputing of tasting, saith, *Est ipse sapor qui gustu percipitur: atqui nihil absque humiditate saporis efficit sensum*, It is favour which is perceived by the Tast, but nothing without Humidity makes any Sense of Savour: And in another place, *Omne quod ipsius efficit sensum humiditatem aut actu aut potentia habet*, Every thing that maketh it self sensible hath Humidity in it actually or potentially: And in another place, *At vero cum gustabile sit humidum, necesse est & instrumentum sensus ipsius neque humidum esse actu, neque etiam tale ut humectari non possit humidumque evadere*, But seeing every tastible Thing is moist, it is necessary that the Instrument of that Sense, be neither actually moist, neither yet such as cannot be made moist; whereby is plainly proved, that Tast consists not in coldness, but in moisture: And therefore it is said, *lapides & gemmae carent sapore*, Stones and Pearls have no Tast, *quia carent humiditate*: Indeed Cold rather diminisheth, than addeth

addeth any thing to Tafte, as may be seen in Winter, either in Wine or Beer being very cold. For according to Aristotle, Cold is rather *qualitas tangibilis quam gustabilis*, a tangible than gustable Quality; but if any at the first, do not like the Tafte of hot Drink, it is only for want of Use and that by Experience I find, having used it almost a Year and a quarter before the writing hereof.

But as concerning the seventh Objection, which is, that cold Drink nourisheth best, in respect that heating of the Beer paffeth away its finest Spirits; thus I Answere: Beer having sustaine^d a great boyling, those Spirits which remain in it after that boyling, will not part with so small a heating: And of that I have made this Experience; I have taken a Kettle with a broad Mouth, and therein put three pottles of Beer, and have boyled it half an Hour to a Gallon, and then I have set it in a Pot with a Limbech, and I have drawn from it as much *Aqua vita* as I could from a Gallon, which was immediately put out of the Barrel into the Pot; which absolutely overthrows that Objection. Yet if it had not been so, our Drink could not have received any blemish: For first, It is not in any open Vessell, And secondly, It never boyls. But seeing it holds in the greater, of necessity it is not to be doubted in the lesser; for a *majorce ad minus* is a good Argument.

But now to the eighth and last Objection; which is, That it opens the Pores too much, and maketh one catch Cold: Although there be little Sense or Reason to maintain this Objection (neither indeed can I conceive any colour of Reason) yet I will Reason something against it.

Nothing joined to his like can make an extream, but where the thing joined is in greater degree than the thing to which it is joined, nor can it make

make it greater unless it be in quantity. Therefore if natural Heat, which is in the Stomach, do not by too much opeing of the Pores, cause one to catch Cold, the heat of hot Drink as we drink it, cannot; because it is as little, or less, than the heat which it joymeth. For where it in extream, or hotter than naturally the Stomach should be, we could not drink it. For otherwise, why could we not drink any thing scalding hot? Therefore it diminisheth none, and addeth little, but preserving all natural warmth, it can give no occasion of Offence; for if this were otherwise, wherefore do we commend hot Broth, or eat hot Meat, which in respect of its grosnes, keeps longer hot; and likewise advise Exercise, but because natural Heat should purge *animam per poros cutis & ductus convenientes*, that is, the Blood through the Pores of the Skin and convenient Passages; but leave off before you heat your self violently, and you shall never catch Cold; for it is a violent Heat doth extenuate and make way for Cold. And therefore it is most evident, that it suggests not the least Cause in the world of that Inconvenience. And so much for this Point.



C H A P IV.

The Hurt that ariseth from the Use of actual cold DRINK.

NOW it remains, that we do shew the hurt that cold Drink doth procure, as the sixth Position, by order to be intreated of doth require. That it helps not the Body, before is proved, but that it hurteth all and every principal Part,

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shall

shall now be shewed: We will divide the Body of Man into three Parts or Sections, the Head and that therein contained; the Breast and all therein contained above the *Diaphragma*; and all that is contained in the *ventre inferiore*: But cold Drink hurts all these, therefore my first Position is true, *Viz.* That it hurts all the principal Parts. And, because I will make it more manifest, I will particularly speak of every several Thing, First, beginning with the Head, and the least Offences: And, because the Teeth are the first Instruments we use in receiving our Food, I will first speak of them. To prove that Cold is an Enemy to them, I produce *Hippocrates* in his first Book, and 18th Aphorism, where he saith, *Frigidum dentibus inimicum*, that is, Cold is an Enemy to the Teeth; where, altho he adds not the Reason, yet it seemeth to be for two Causes: The one, because it taketh away their Nourishment, as extinguishing their Spirits; the other, because it alters from their nature the Nerves inserted in the Roots of the Teeth: Which *Aristotle*, in his Problems, doth seem to intimate, when he saith, that they contain but little Heat, *propter tenuitatem meatuum*, by Reason of the narrowness of the Passages, and therefore are easily overcome with the Coldness of the Beer: For you must understand, that into the hollowness of the Teeth there come Sinews *à tertia conjugatione*, and also, that divers small Veins and hairy Arteries, do branch in the inward part of the Teeth, whereupon divers times the Teeth being bored, Blood issueth out. There is also inwardly a thin Film or Membrane, which in no sort can endure Cold, and yet will be cut or filed without feeling; because the one is imparted to the uttermost part, the other to the Root and hollowness. If then Beer in respect of actual Coldness be such an Enemy to the Teeth, which Nature

ture hath provided for so many good Purposes; As first, To divide our Meat, and to prepare it for our Stomach; Secondly, To be a Means to articulate and grace our Speech, whereby it comes to pass, that those that want their Teeth, cannot bring forth R nor S; Thirdly, To be an Ornament and Beauty to our Face and Countenance: for want of the Teeth, causeth the Mouth to fall in with an undecent relapse of the Lips into the hollowness of the Mouth: If I say, there were no more but this, it were sufficient to think it too too unfit for a Man to use.

But to go further, I will prove it tis hurtful to the Tongue, to the Jaws, to the passage which we call *œsophagus*, the high way unto the Stomach, and so by that means to the Brain it self; not taking this Position for my Defence, that Cold is, and so it may be interpreted outward Cold, but that the actual cold of Drink taken into the Body. And this way I prove it: The Tongue is made first of Flesh proper and peculiar to it self, and also of a thin Membrane or Skin, common to the rest of the Mouth, three pair of Sinews, and many Veins, ten Muscles, and a most strong ligament: these Sinews come from the third and fourth and seventh Conjugation. *Œsophagus*, which is the passage between the Mouth and the Stomach, is formed and made of two membranes proper to it self, and covered with a third outwardly, *ligamentis vertebratum prognata*, sprung from the ligament of the Backbone, of divers Veins and Branches coming from *vena cava & coronaria ventriculi*, of divers Arteries coming from *aorta*, the noble Artery which feeds all the Body rising out of the midst of the Heart, and of Sinews from the sixth conjugation called *stomachici*; glandules likewise it hath, and two Muscles. Now *Hippocrates* saith *frigidum esse inimicum nervis*, Cold is an Enemy to

the Sinews, and to the Marrow of the Back, and generally to all spermatick parts, of which Condition and State the Brains are. If then Cold be an Enemy to the Sinews, and the Tongue, and the high way to the Stomach formed of Sinews; and if without the Action, which is performed by those Sinews, there can be no perfect working, who can deny but Drink taken actually cold, hurting and being an Enemy to the Sinews, is offensive to the Tongue, and those other Parts compounded of them? For although it cannot be denied, but the Muscles strike a stroke also in their Motion, yet they being made *ex nervis, fibris, tendinibus, carne, vena, & arteria*, and the Sinews, which are divaricated into the Muscles, being *partes sine quibus fieri non potest motus*, that is, Parts without which there can be no Motion, any Offence committed to them, must needs be hurtful to all the rest.

But some will say, Grant that this is so, which way do you make good that the Brain suffereth by this?

Even this way, setting all Controversies aside, and not allowing *Aristotles* Opinion in his 3d. Book *De historia animalium*, nor in his Book *De somno & vigilia*, nor *De respiratione*, nor *Alexanders* Opinion in his Book *De anima*, nor *Averroes* in his second Colledge, nor *Avicens* doubtful Opinion which he holds *tertio de animal.* pag. *prima primi*; but affirming with *Hippocrates* and *Galen*, that all sinews take their beginning in the Brain (whether in the fore part or the hinder part, is not here a matter pertinent) I say that offence being done to them in the Mouth, so near to their Root, is imparted *ad radicem*, and so consequently to the Brain: For I acknowledge two sensible feelings and im- partments, as I may Term them, in the Sinews, the one, peculiar to the part to which it doth serve;

erve ; the other, common and spread through the whole Body : And by it is the Brain hurt, between whom is such Affinity, that the inward part of the Sinews is white and soft, almost like unto that of the Brains. And therefore divers times *Biasro de villa Franca* doth affirm it the Occasion of the Apoplexy. Again, it may be proved it breedeth a Frenzy, both proper and improper, by Stopping the passages of Choler, whereas striking up *ad septum transversum per nervos in ipsum dispersos*, as *Paulus Aegineta* affirms, it inflames it, and so causeth *Phrenitis spuria* ; and divers times striking up to the Head *per venas & arterias*, it inflames the Meninges of the Brains, and so causeth an exquisite Phrenzy. Which plainly is proved by *Hippocrates*, where he saith in his 4th. Book and 17th, *Aphor. White Urines be dangerous* ; the Reason whereof is, because Choler in respect of those obstructions is ascended to the Head, which otherwise would descend into the passages thereto destinatated by Nature. And of this I know many Examples, and not long since in *Sussex* (where I dwell) at a place called *Marfield*, an Hamerman coming in Hot and drinking Cold Drink fell Mad, and within short space so Died. Furthermore although it be a sufficient Argument to prove it hurteth the Eye-sight and the Hearing because it hurteth the Brains, yet I will more particularly prove it. For although the Body of the Eye be compounded of many Parts, as of six Muscles, six Films or Skins, three Humours ; yet it is also compounded of Sinews, Veins, and Arteries, which come *à jugularibus & carotidibus*, and by these both the visible animal and vital Spirits are carried to the Eyes, as may well be proved by their defect in those that be Dying or use Women too much : Then thus I Reason. Whatsoever decayeth Concoction destroyeth all those, and so consequently

consequently the Eye-sight and Hearing : For *Depravata concoctio in Stomacho*, as Galen saith, *nunquam corrigitur in hepate neque in aliis: Stomachus enim est materia omnium agritudinum*, Bad Concoction in the Stomach is never mended in the Liver, nor in any other Part : For the Stomach is the Cause of all Diseases.

But that cold Drink doth spoil and destroy Concoction, shall be proved as it cometh by order to be handled.

The Hearing also it must needs Offend ; so as although some that have no great Dulnes think it cannot be, For that they Hear well ; yet no doubt if from their Infancy they had used the other, they might Hear better. For compare his Hearing that Heareth best, and you shall find other Creatures Hear better then He. But to our purpose; seeing it is before proved that it hurteth the *Organa Vocalia*, that is, the Mouth, the Tongue and *æsophagus*, in respect of the Sinews, it must needs follow that it also hurteth the Hearing. For the Sinews of the first Conjugation do spread into many Branches : The greater whereof go into the Ear, and the Membrane of the exquisite Sense, and carry all Sounds to the Brain, the lesser, to the Tongue and Larynx, in respect whereof, by Reason of the Sympathy, the hurt of the Sinews of the Tongue is imparted to the Ears. Hereupon it comes to pass, that those that be Dumb be also Deaf ; and those which naturally be Deaf, be always Dumb ; and he that cannot Hear by any outward Sound, let him hold a thing in his Teeth and he will Hear. Which is used for a proof amongst excellent Physicians, to try whether the Fault be in *Nervo auditorio* : Though I am not Ignorant that there is, *Altera causa Societas veteribus incognita, nempe canaliculus cartilagineus velut aquæ-ductus, qui à secundo auris meatu ad os palatum*

alatum fertur, Another Cause of Society or Sympathy between them unknown to the Ancients, to wit, a little gristly Cane, as it were a Water Spout, which stretcheth from the second passage of the Ear, unto the Mouth and Palate, acknowledged by all Anatomy Masters.

Now to pass downward along the Throat, it is one of the greatest Occasions that is of a most dangerous Disease proper to that part, and that is the Squinancy. For *Aetius* fol. 399. Reckoning divers Causes of that Disease, useth these words, *Maxime autem frigiditas & frigidis potio magis quam ardore, plague, & ossa, &c.* Especially Cold, and Cold Drink be the Occasions of that Disease above all other. Where although *Aetius* giveth not the Reason, yet I conjecture it is for two Causes, the one, *ob Constructione*, and the other because it hurts and distempers the Nerves serving for that part; which caused *Archigines* to say *Occulta anguinae causam esse in quibusdam nervis qui ad Stomachum deruntur dum male afficiuntur*, That the Cause of a secret Squinancy is in the Nerves which are carried unto the Stomach, they being ill Affected.

But to pass further, let us examine what hurt doth to the Lungs: *Arnoldus de villa Nova* in his *Regimine sanitatis*, hath this saying, *Generati-er malum est sanis bibere multam aquam frigidam, quia extinguit calorem innatum & pectus offendit*, Generally it is evil for sound Bodies to Drink much Water Cold, because it doth extinguish the Natural Heat, and offend the Stomach.

Again, in another place he saith, *Pro canna pulmonis caveant a potibus actualiter frigidis*, which is as much to say as, In respect of the Pipe of the Lungs beware of drinking any thing Cold. Again *Paulus Aegineta* saith, *Frigida actu nocent pulmonibus*, Things drunk Cold hurt the Lungs: And *Galen* saith, it is such an Enemy to the Lungs and Breast as many Die thereby. But

But peradventure some will Object, that *Gale* meant of the coldness of the Air, and not of the coldness of Drink. But to reclaim all Men out of that Errour, I will make it manifest, that it was meant of Things actually cold taken inwardly. And therefore *Hippocrates*, speaking of Ice or Snow used to cool Wine, saith, It breaks Veins and procures Coughs; and *Galen*, in his Book of *good and bad Nourishment*, doth shew, that he meaneth cold Drink taken into the Body, because he doth seem with a certain distinction, to grant it to some; yet to drink it, saith he, over-cold or cooled with Snow, breedeth infinite sorts of Hurt. And although strong Bodies do not feel it presently in the heat of Youth, yet when Youth declines, they begin to feel it in their Joints and other Parts of their Body, whence there is no help.

But because, as the saying is amongst Lawyers, *Lex plius laudatur, quando ratione probatur*, that is, The Law is most praise-worthy when it is proved by Reason, so is Physick; and therefore I will shew how the drink passeth to the Lungs, and how passing thither it hurts and offends; not taking any notice of *Hippocrates* in his fourth Book *De morbis*, where he useth many Reasons against it, nor yet of *Aristotle*, who contends for the contrary. But *Hippocrates*, well understood, doth not contradict the Truth, as in many other places he shews, and all other ancient Philosophers, as *Plato*, *Philoponus*, *Lacus*, *Plutarch*, and Experience it self confirms. Understand then, when I say drink goeth to the Lungs; I mean not all the drink we take into our Mouth, but some Portion thereof: And because I am to shew which way it passeth thither, therefore I think it not amiss to recite a place of *Galens De simplicium medicinarum facultatibus*, where he denieth not, but some part

of our drink doth pass by the rough Artery into the Lungs: And in his *Methodus Medendi*, he commands, that in Ulcers of the rough Artery, we should lie along on our Backs, and hold the Medicine in our Mouths, whereby it might by little and little go into the rough Artery. *Hippocrates*, in his Book *περὶ τρεμῶν* doth in plain Words teach, that some Portion of our Drink doth pass that way. These be his words, *Homo, inquit, maximam partem in ventrem bibit: Gula enim sive stomachus velut infundibulum potūs copiam & quacunque volumus excipit: bibit autem & in guttur ac arteriam; minus verò, & quantum latere possit per primum illapsum: operculum enim exactum operit, ut ne permiscerit quidem aliud amplioris potūs penetrare,* For the Weasand or the Stomach, as a Tunnel receives plenty of Liquour, or what else we will; whence it comes to pass, that a Man doth drink the most part in his Belly; but he doth also drink into his Lung-pipe or rough Artery, less indeed, and so much as can slide in, in the swallowing; for so exact a lid doth cover it, that it will not suffer any great quantity to enter. By these Authorities now you do not only learn, that part of our drink doth pass to our Lungs, but also by what Passages, to wit, *per asperam arteriam*, being taken in *per rimani epiglotidis*. It is therefore to be understood, that our Wind-pipe, being called *aspera arteria* in Latin, hath joining to the top of it, next to the Mouth, a certain stople, as it were, formed of divers Muscles, Sinews, Veins and Arteries, called *Larynx* of our Anatomy-Masters, whose uppermost part hath a covering formed like a little Tongue, which stoppeth it, that nothing we eat can descend into the Wind-pipe; for when we offer to swallow any Food, it bears up that, and so stops it the closer: But when we drink, some little quantity of Liquor slides in between the Chink. D 18

It may be some unlearned will say, what is this to the Lungs? I answer, from thence it goes to the Lungs: For to omit that *Aspera Arteria* is *cartilaginea Semicirculariter*, as not appertaining to this Treatise, I am to shew you how it is Clothed, *Duabus tunicis, quarum altera interior est œsophago, lingua, palato, & ori communis; altera exterior magis tenuis: Hæc Arteria ubi ad jugulum pervenit, bivio distracta in pulmonem, Numerosâ serie spargitur inter venam Arteriosam, & Arteriam venosam Media, that from that it may draw Blood: And into this transmit Air: And by this means doth the Drink taken into the Rough Artery enter the Lungs.* Nevertheless peradventure some will say, Grant all this to be true, yet why doth Cold Drink hurt the Lung?

I answer, for divers Causes: But one effectual Cause here to be mentioned is, because it is contrary to the Temper of the Lungs; for the Lungs be Hot, although *Hippocrates* in his Book *De corde* seemeth to affirm the contrary: For it is but *Comparativè* in respect of the Heart. Nor do I respect some other places, both of *Galen* and *Hippocrates* touching that point, and therefore here I omit them, as not appertaining to this Place, affirming with some of our late writers the Lungs to be hot, being nourished with the most Aerial and Spiritual Blood Elaborated in the right Concave of the Heart.

Furthermore Cold drink hurts in another respect, for that of the Lungs be easily affected with Obstructions and Phlegmatick Humours: Which all come *à frigida temperatura*, that is, of Cold, By this may the Reader see how Cold Drink doth hurt to the Lungs, that he needs not rest satisfied only because *Galen* so saith, but because Reason persuades.

Now

Now it follows to prove it an Enemy to the Stomach; which If we do, Considering the Stomach is *Radix corporis*, which nourisheth the whole Body as *Hippocrates* saith, I hope there is none so obstinate but will adjudge it worthy the forbearing. Therefore concerning this (because it falls out here in course to be spoken of) I will add something not spoken of before.

Understand then that Drink actually Drunk Cold, is not hurtful to the Stomach in one respect only, but in divers. First, in respect of the Composition of it; Secondly, in respect of the Temper; Thirdly, in Respect of the Parts that depend upon it: Fourthly, in Respect of our Life it self.

1. In Respect of its Composition, because it's Compounded, *ex tunicis, venis, arteris, & nervis*, to which Cold Drink is the greatest Enemy: witness *Trincavell*, in his first Book of his *Counsels*, his xxxix. *Counsel*, where he hath this saying, *A cerevisia frigida prorsus abstinet, quia maxime nocet Nervis.*

2. In Respect of its Temper, because Naturally it should be Warm; As may be seen by the provident Care of Nature, placing it *sub Diaphragmate*, which not only by his own proper Heat, but also with a Foreign Heat borrowed from the Heart, doth Warm it. It hath also on the right side, the Liver; on the left side, the Spleen; in the lower Part, *omentum & colon intestinum* having plenty of the Fat; and in the fore Part *Epiploon*, with the help of *Peritonæum*, and the Muscles *Abdominis, & vena umbilicalis* are to it a Covering: In the hinder Part there are the Muscles of the Back, and last of all a great Branch of *Vena Cava* and the great Artery: which all shew that Nature hath incompassed it round about, Like a Caldron with Fire. How fond a

Thing is it then to Cool that which Nature would have Warm, and how contrary to the Health of Man?

3. In respect of the Parts that depend upon it, It is very Prejudicial, as shall be shewed. And first to begin with the Head ; the Stomach never suffereth in any small Degree, but the Head beareth his part also : So the offence done to the one is committed to the other. Which happeneth in respect of the great Community of those great Sineaus which come *à Sexto Conjugio*, From the Brain unto it. That this is true, although it be so well known to Men of Learning that there needeth no Proof, yet for the better Satisfaction of the unlearned, let them but weigh these instances following.

First, The Stomach being but Troubled with Melancholy, you shall see the Brains Participate of the same : So the Stomach never suffereth hunger, but it doth doth *Laceffere cerebrum vibratis nervis*; yea, such is the *Communion* between them, that neither the one nor the other doth hardly suffer, but *Conjunctive*, together. For let the Head be wounded, and the Scull be Broken, whereby *Dura Mater* is but exposed to the Air, or let any thing but press it or the Brain, and presently the Stomach will Vomit *aut flava aut eruginosa*; Because the Stomach *jure Societatis* is drawn in *Sympathiam per Similitudinem & vasorum communionem*: Which be the chiefest Causes of Sympathy, as Galen in his Comment *ad Sect. 1. lib. 31. Epid.* doth well Note.

The Heart suffereth likewise by Communion, as may be seen in *cardiaca Passione*, that is swooning *Syncope*, and utter exclusion of all Strength; which cometh diverse Times, the Mouth of the Stomach being ill affected, as if the Heart it self were.

The

The *Meseraick* Veins alfo suffer, being by Cold Stopped, and so made unable to draw as naturally they should; and thereby is Nourishment hindered. It doth for the like respect and cause hurt the Liver: for, as *Galen* iſt. *De Symptomatum causis*, doth excellently shew, and *Andreas Laurentius* doth notably explain, *exhaustus partium* is chiefly necessary to Nourishment, and then their Sucking and Drawing. For the Parts that be exhausted ſtill draw from the next, until they come to the laſt, which is the Stomach: So that the *Meseriacks* being Stopt, the order of the whole Body is Perverted, and there either remaineth no Appetite, or a Prepoſterous one, for want of just Feeling: *Et hujus insensibilitatis Causa*, as *Laurentius* faith, *est refrigeratio Nervi, obſtructio ejusdem, exſolutio facultatis appetentis.*

But ſome will ſay, let this be ſo; how prove you drink drunk actually cold doth ſtop;

To make this clear, hear what *Arnoldus de villa nova* faith in the Treatife he wrote to the King of *Aragon* for the preservation of his Health; to whom, upon ſome Respects he granted, both actual and potential cold Drink in the Canicular Days, having (as it ſeemeth) a ſtrong hot Stomach, but adviſeth him to add to it a little Vi- negar; because, faith he, to thoſe that have ſtrait *Meseraicks*, it is Neceſſary: The Reaſon was, because, without Vinegar, it would ſtop. And in another place he findeth fault with drinking of cold Water; because, faith he, it is ſluggiſh, & impedit omnem curſum, and ſtoppeth all Paſſa- ges. *Trincavellius* alſo faith, cold Drink hurteth all that have Obſtructions and Impoſtumes. Again, *Galen*, *De locis affectis*, faith, Cold doth ſpiri- tuum vias & curſus impediſt; and *Aristotle* faith, it doth *congelare*. *Avicen 2. Cautic, tract. 1. cap. 4.* faith, *est etiam vitandus potus aqua in mensa*, Water

is

is to be eschewed at the Table. Whereof *Averroes* expoundeth the Reason to be, because, *prius quam stomachus calefecerit, infrigidat & incrudat*, before the Stomach can warm the Meat, by cold Water it is cooled and crudified. And *Galen*, knowing that cold Water was stopping, caused it therefore for the Stone to be made hot (where he would have it to deoppilate) as before is alledged.

But it may be objected; Grant all this you Write is true, what is this to our Beer which hath endured a boyling?

I Answer, It is more vehement against our Beer than Water unboyled: And this is the Reason. Water which never was boyled, hath in it all its aerial Parts, which be both his warmest and finest Parts, and most penetrable; and therefore if not to be drunk when it hath them all, *a multò fortiori*, not to be drunk when they be gone. To demonstrate that it is bereft of them in the boyling, weigh but this: Take Water boyled, and Water never boyled, and set them out in the frosty Weather, and that which hath been boyled will first Freeze: Which is, because its warmest parts are exhaled out of it.

But it may be objected, That although Water will do so, yet the Composition of the Beer hath taken that away; and therefore Beer is freed from that Fault.

I Answer, set Beer and Water out, and Beer will freez as soon as Water. But let us look into the composition of Beer: It is made of Barley, Water, and Hops, Barley is cold in the first degree, Hops hot in the second: Now a thing hot in the second degree, put to double so much of a thing cold in the first degree, maketh but a Temper; but if it did, this is nothing to the actual cold, although it were something to the Potenti-

al: For it is the actual Cold we stand on. And therefore Water, Beer, or whatsoever it be, if it have but the positive degree of Cold, all is one. To our purpose, *Arnoldus* in his *Regiment of Health*, hath these Words, *Omnis cervisia ex grano est gossior quam vinum, & multum difficile ad digerendum facit oppilationes in visceribus, &c.* All Beer, saith he, made of grain is thicker than Wine, and being hard to digest, it maketh Obstructions in the Intrals: what can be more plainly spoken to our Purpose? *Schola Salerni* saith, it doth *inflare & obstruere*, break Wind and stop; which is as much as we endeavour for this Point to prove. And, because it shall be known, that howsoever you make your Beer, yet it is stopping of it self, and therefore much the more drunk cold. *Note*, These Diversities, that Beer made of Barley only is most cold; that that which is made of Barley and Oats, less nourisheth and less stoppeth; and that which is made with much Wheat, is more nourishing and most stopping.

But to the last Point, which is, Drink taken cold into the Stomach indamageth our Life; Which I prove in this sort: Whatsoever is a decay or downfal to our Spirits, indamageth our Life: But Cold Drink taken in the Stomach doth so: Therefore Cold Drink taken into our Stomach, indamageth our Life.

My *Minor* I prove in this sort: Life, according to *Paracelsus*, in his Book *De vita rerum*, is nothing else but *Spiritus*: These be his Words, *Vita rerum nihil aliud est quam Essentia Spiritualis, invisibilis ignis, impalpabilis res, Spiritus, & Spiritualis res*, Life is nothing else than a Spiritual Essence, an invisible Fire, an impalpable Thing, a Spirit, and a Spiritual Thing, And Death is no more than *inversio virium & virtutum*, the altering and overthrow of our Strength: See-

ing.

ing then our Life is a Spiritual Thing, and Spirits be the Food and Nourishment of Spirits, as *Ficinus* in his Book *De sanitate tuenda* doth well observe, my *Major* must necessarily Follow, that to be a decay to the Spirits is to abbreviate our Life. My *Minor*, viz. that Cold Drink taken into the Stomach doth decay the Spirits, I prove thus. The Spirits are engendred of the Blood (and that *Montanus* in his Counsels doth take Notice of where he faith in this sort. *Spiritus sunt semper proportionati sanguini; nihil enim aliud sunt quam vapor sanguineus bene Concoctus*, The Spirits be proportioned to the Blood; For they are nothing else but the Vapour of the Blood well Digested) whatsoever then maketh ill Blood, maketh ill Spirits; and whatsoever doth so shorteneth our Life: But Cold Drink worketh that, therefore it shorteneth our Life. My *Major* is averred, by *Montanus* in the place before Cited: My *Minor* I prove in this Manner. Good Blood is made by good Concoction: But the actual Cold in the Stomach breedeth Crudity and not Concoction, & that Crudity consequently ill Blood: Therefore Cold breeds ill Blood.

My *Minor* I prove in this sort out of *Aristotle* lib. 4. *De partibus Animalium*, where he faith, *Calor vim habet Concoquendi*, Heat hath the force to Concoct, and in his second Book *De generatione Animalium*, where he also faith, *Frigus est privatio caloris*, Cold is the privation of Heat: What hindreth then but the conclusion is Good, That actual Cold Drink breeding ill Blood causeth a defect of the Spirits, and so consequently Abbreviateth our Life? For *Galen* in his first Book *De humoribus*, faith, *Virium robur adesse nequit ubi Crudorum humorum copia coacervata est*, that is, Strength can not be where Store of raw Humours be: and in his Book *De sub. Facult. Natur.*

He

He faith, all Actions come from Concoction.

But to make it somewhat plainer, I will use some more Authorities. Our Life (as Galen observeth) doth consist in natural Heat, and radical Moisture; which is nothing else (as *Avicen* writeth) than an oily Unctious Vapour arising from the Blood: to which *Aristotle* consenteth. This natural Heat, as *Avicen* in lib. *de complexionibus* writeth, is distinguished two ways: *Aut per resolutionem naturalis humiditatis, aut per augmentum extraneæ*, that is, Either by decay of natural Moisture, or by the increase of Foreign. Now natural Moisture doth decay either by the Air, in which we live, that drieth it up; or by labours of the Body or Mind ill proportioned, as he testifieth in his first Book, *Fenic. act. 4. cap. 7.* And foreign moisture doth increase, either by the use of Meats, which by their own Nature ingender and breed it; of which sort are *Mellons, Cucumbers*, and such like Fruit, being either immoderately, or unseasonably Eaten; or else of ill Concoction; by Means whereof such an unnatural Humour doth grow in our Bodies, that the outward and remote Parts, deprived of their Nourishment Languish, Wither and Die, because they are not Nourished. Which *Isaac de Febribus* doth well Note, using these Words, *Talis humor per depravatam concoctionem à natura alienus propagatur, ut externæ & remotæ corporis partes, privatæ suis alimentis, languescunt, exarescunt & emoriuntur, quia non nutritur.* Hereby may the Reader discern in what sort actual Cold doth offend our Life: Upon great Consideration therefore did *Avicen*, in his fourth Book, *Canone 4. Capitulo, De rebus quæ caniciem retardant*, use these words, *Digestio est radix generationis naturalis & non-naturalis humoris*, that is, Digestion is the root of the Generation of natural and unnatural Moisture.

But some ignorant Person will say, although the Stomach be offended, yet the Liver may make good Blood, if so be it be not distempered.

To the which I Answere, No more than a Cutler a good Blade of naughty Iron, and bad Steel; which is not possible, be he never so good a Workman. For as the Iron and the Steel, being the material Cause of the Blade, cannot, contrary to their Nature be made perfect in the Workman's Hand: No more can the *Chylus*, first made in the Stomach, being the material Cause of Blood, being bad, be made perfect by the help of the Liver.

By this now you see how contrary to our Health it is to use aetual cold Drink. But let us examine what hurt it doth to other particular Parts. *Hippocrates* hath these Words in his Aphorismes, *Sedi, pudendis, utero, vesicae calidum amicum, frigidum inimicum*, that is, Heat is a Friend, but Cold an Enemy to the Seat, the Privities, the Belly and Bladder: And *Cornelius Celsus* faith, *Frigidum inimicum intestinis, vesicae, utero, &c.* That is, Cold is an Enemy to the Intrals, Bladder, or Stomach. So, as it appeareth, it hurteth the Bladder, the Bowels and the Kidneys, the Mother, and what not: But because we will not conclude it so, because *Hippocrates* and *Celsus* say it is so, we will examine, First, The Reason, and then Experience, the best Master in trying any thing.

The Reason why it hurteth the Bladder, is in respect principally of the Neck thereof, which being stopped with a musculeous Substance Cold offendeth, and divers times procureth a Strangury. But this will be thought very untrue and unlikely, that Drink drunk cold, can pass to the Bladder, and there offend: But let us examine Experience, and see whether it ever had been known so.

Forrester,

Forrestus, an excellent Physician, alledgedeth in himself the Cause of a Strangury, happening unto him to the great indangering of his Life, to be drinking of cold Beer after his return out of *Italy*. And I know my self a Gentleman of great Worship (who because he is living, shall not be named) who coming from Hunting Hot, and drinking cold drink, suffered such Pain, as I being with him, did fear some Erosion in the Neck of the Bladder. Besides, it divers times cometh to pass, that with Cold this part suffering a Resolution, the Party can in no wise hold his Water, but it cometh from him without his Knowledge.

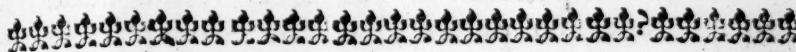
To the Mother also it is hurtful, as *Hippocrates*, *Cornelius Celsus*, and divers learned Authors write; whereof although they give not the Reason, yet I will shew it may be so in divers respects: As First, In respect of its Composition, being made *ex tunicis, nervis, venis arteriis, & ligamentis*, to all which Cold is an Enemy, as hath been proved before. Secondly, In respect of its Temper, which naturally ought to be hot, because *Injectum semen calore multo eget ut suscitetur, concipiatur, formetur & foveatur*. Thirdly, In respect of its Vicinity with other Parts, as the Bowels and the Bladder, between which, *est maxima conjunctio per villos complures*, to which Cold is a great Enemy: Whereupon seldom is the Mother diseased, either by Inflammation or otherwise, but either an inordinate Desire to go to the Stool or of Urine doth issue: So great is the Affinity between the *Matrix*, Bowels and Bladders. And last of all, Cold is hurtful to the *Matrix* in respect of its Community with the Stomach; for that the Stomach being hurt with cold transfers, *tanquam ad sentinam & cloacam corporis*, such abundance of Superfluities to the *Matrix*, as doth evert its natural Temper and Strength, and is the Author of many irreparable Diseases.

But some will say, That this is Strange, altho' it be true, that Cold will work these Effects in the Mother, that Beer drunk actually cold, can pass to these places being so remote, and th^ere old can there be left or offend.

But to confirm it by Experience, these Instances I have seen. About the Year of our LORD, 1693. I was with a Gentlewoman, one Mr. Clark's Wife of Farck's Hill in Kent, in whom, labouring of a Cancer in her *Matrix*, I tryed this Experience, that giving her Beer actually cold, she would immediately be in the greatest Pain in the World, but give it her hot and she felt none. Another Woman dwelt in *Houndsditch*, at the Sign of the Gilded Cup, seven Years since, who likewise labouring of a Cancer in the *Matrix*, if you had given her cold Beer, it made her in great Pain, if Hot, in nothing so much: By which it is evident, that the Beer did pass so cold, as that it gave a sensible feeling of the difference. And therefore it is not to be doubted, but that the actual Cold was an Enemy, being so much more misliked of Nature than the Hot.

Now let us examine by what Means Drink received actually cold hurts the Bowels, according as our Ancient Physicians write. For my own Opinion, I hold it hurts them many ways. First, In respect it breeds Crudity in the Stomach, whereof groweth *Phlegm*, which *Phlegus* descending into the Bowels, breeds intollerable Collick, and Worms. Secondly, It breeds Windiness, which likewise is the Nurse of extream Inconveniencies incident to the Bowels. Lastly, Fluxes, altho' *non primariò tamen jure societatis*, That is, Not primarily, yet by right of Society. Seeing therefore it hath been heretofore proved, it is so general an Enemy to our Health, in hurting all and singular our principal Parts, I may well conclude with

with Aristotle, in his fourth Book of Meteors, Cold is an Enemy to our Nature: And so, by Consequence, Drink drunk actually cold, and therefore to be eschewed.



C H A P. V.

The Benefit that ariseth from the use of actual hot Drink.

BUT now according to our Promise we will shew the great Good that ariseth of hot Drink: And although in laying open the Defects of Drink taken actually Cold, there is much spoken of the good that redounds to the Body by the use of hot Drink; yet because according to our determinate Course, it comes in order to be intreated off, I shall say something not before spoken of

First, Therefore it shall proved it helps the Stomach, and by that means the Head, and by that means the Liver, and by that means the Bowels, and by that means the Spleen, and by that means the Kidneys and Bladder, and by that means the *Matrix* in the Women, and by that means keeps back Old Age, and consequently preserves Life. And although in handling of the defects which Cold Beer procureth unto all these Parts, I have sufficiently by the hurt of one, laid open the help of the other, yet I will add unto my first sayings new Reasons, because I will not be tedious to the Reader, not renewing any Authorities heretofore Cited, but alledging Authors of no less Moment.

Galen 3. *Technic.* hath this saying, *Calidiora calidoiribus indigent auditoriis*, Things whose temper

per tends to Warmth have need to use helps of the same Nature: Then thus I Reason. The Stomach is an Office of Warmth; Therefore it must needs be helped with Warmth: Agreeable to the which position is our Beer made actually Hot. Now to prove that the Stomach being Warm must be helped with Warmth, and that it is not any way without hurt to be bereaved of the Warmth, Mark what *Avicen. 3. Tract. cap. 5.* Intimateth: Where writing of Warmth in Mans Body he counselleth, nay rather forbiddeth, that no Man wash his Hands in warm Water; because faith he, the Heat is drawn out of the Stomach, by the Warmth of the Water, by which Digestion in the Stomach is hindred, and that being vitiated, it is a means to Breed and ingender Worms. Which declareth how profitable it is to put our Drink hot into our Stomach, in respect of keeping Warmth there which by Cold would be repelled: And our ancient Physicians have been so jealous of decaying the Warmth of the Stomach, that they have forbidden us to stand near a great Fire after Eating, For the Reason above named. In like manner, and for the same Cause doth *Avicen* Forbid a Man to walk Fast after Eating, *Nè calor propter motum attrahatur ad partes Exteriores*, Lest the Heat by stirring be drawn outwardly, How much more consonant is it therefore to Reason to use Warmth in the Stomach, whereby natural heat is increased, than to use things Cold, whereby it is lessened? And this *Hippocrates* in his Aphorism which begins *In Hyeme multus cibus, &c.* Doth make plain; who holdeth that in Winter we can Eat most Meat: Whereof *Galen* giving the Reason saith, it is because the outward Cold keeps in the heat in the Stomach, and makes it Stronger: And yet I Remember *Arnoldus De villa Nova*, Makes such

such doubt of Cold, that he seemeth to take Exceptions at Galen's Words, and faith, if the outward Cold be great, it is necessary the Stomach be well covered, naturally or Artificically, or else it will weaken it.

But let us examine the Reason, how helping the Stomach it helpeth the Head: Which thus I prove. Whatsoever is the means whereby the Head is least oppressed with excrementitious Matter, is helpful to the Head. But hot drink is so: Therefore hot Drink, &c.

My *Minor* I prove in this sort: Whatsoever suggesteth least cause of unprofitable matter, is the cause the Head is least oppressed. But hot drink doth so: Therefore hot drink is helpful. The *Minor* thus I prove: Whatsoever fortifyeth Concoction suggesteth least Cause of unprofitable Matter: But hot drink doth so: Therefore &c. The *Minor* is thus proved: Whatsoever preserves the Stomach in natural warmth fortifyeth Concoction. But hot drink doth so: Therefore hot drink fortifyeth Concoction. The *Minor* is true: For whatsoever temperate heat joyneth it self with natural Heat preserves the natural Heat of the Stomach: But warm Drink being temperate joyneth with the other: Therefore hot drink preserveth the natural Heat of the Stomach. Now it is evident that the warmth of actual hot Beer is in no extreme, But after a fort contrary to both the extremes, and therefore Temperate: For *Montanus* in his Counsels saith, *Mediocria temperata sunt ad sua extrema tanquam ad sua Contraria*, That is, Mediocrities are called temperate as well in respect of their Extremes, as in respect of their Contraries.

Now will I also prove that by helping the Stomach it also helps the Liver, in this sort: Whatsoever washeth the Stomach naturally, and keeps the

the Meferaicks open, doth help the Liver: But hot drink doth so: Therefore it helps the Liver. But before I prosecute the Argument any further, I will shew how in performing that, it helps the Liver; which it doth two ways: First, because in washing the Stomach and Bowels, it produceth Inanition, which causeth Appetite; which is a desire of new Matter fit for new Blood: Secondly, because in keeping open the Meferaicks it keeps the Liver from any obstructions, whereby it breeds Warmth according to Nature, and also brings continually good Nourishment for the Liver to work upon. And to prove this, that hot drink doth so, according as my *Minor* requires, I produce *Arnoldus De villa Nova*, who writeth thus, *Aqua calida Stomachum lavat, & ventrem purgat*, Hot water washeth the Stomach, and purges the Belly. And that heat doth this in respect of its actual Heat let *Avicen* witness, who commending Medicines for ulcerated Lungs, wisheth they be administred Warm, because of piercing; thereby acknowledging Warmth to be means of Piercing.

Furthermore, that Drink actually hot, helpeth also the Spleen, may easily be proved; for that the Liver receiving good Nourishment maketh good Blood, and so overchargeth not the Spleen with abundance of Matter to its Grievance or annoyance.

Again, How by helping the Stomach it doth good to the Kidneys and Bladder, I thus prove. Whereas the Kidneys and Bladder are subject to that grievous disease of the Stone, hot Drink is a means to withstand it, by two principal Effects: The one, in that it strengthens Nature, whereby she frameth no moist Cause fit to form that Disease; it being most principally bred by a slimy Matter first hammered in a feeble stomach: the other

other in that it doth so scour the Kidneys and Uriners by his actual Heat, as there can no slime remain until it can be baked to a Stone, although the Kidneys were of the hottest.

And that this is approved by learned Men, *Arnoldus de villa Nova* may be President; who giving Compounded Waters, having a specifical diverting Faculty of themselves, to pierce, commandeth that they be drunk as hot as can be indured, because it addeth to their deoppilative Virtue.

But to the other Point, which is, That it helps the *Matrix*: *Trincavell* calls the *Matrix* of Women *sentinam corporis*; and hot drink being a means by strengthening the Stomach to make every Member do his Office, as before is shewed, causeth the leis to be transferred thither, and so takes away all annoyance that may grow of any extraordinary Superfluity. It is also a means by its deoppilating Virtue to bring into natural Course that which is according unto Nature to be avoided: And by these two means it is a Principal occasion to make Women Fruitful: Who divers times by defects growing of *Obstructions*, and other grievances of Nature through much surcharge of Superfluity, become Barren. Thus I have given you a *Tast* how helping of the Stomach, it helps the *Matrix*. But for the proof of the last point, which is that it keeps back the defects of Old Age, and is a means to prolong Life, let us call to mind what Old Age is, and what Life, and upon what occasion the defects thereof are hastened or deferred. *Ficinus lib. 1. De sanitate tuenda* faith, *Vita nostra est tanquam lumen in naturali Calore, caloris autem pabulum est humor Arius, atque pinguis tanquam Oleum*: so as sine humor deficiat, sine prorsus excedat, sine inquinte, statim calor naturalis debilitatur, & tandem debilitatis extinguitur. And another learned Man

Writeth

writeth thus, *Tem diu anima hanc molcm incilit, quam diu humorum defectus aut intemperies, miserorum parcs, non ingruit: hinc enim senectus qua debilitat animi vires mutatque colorem,* So long doth the Soul inhabit this Lump, as the defects of moistness, or distemper, the miserable Parent of Diseases, doth not invade: For hence cometh Old Age, which doth debilitate the Strength and change the Colour. And *Vives* saith, *Quam diu retinetur calor naturalis in corpore temperatus, perseverabit sanitas, & observabitur habitus Juvenilis,* As long as natural heat is reteind Temperate in our Body, we continue our Health, and keep the habit and shew of Youth.

Now the defects of Old Age are commonly as follow. 1st. Hairiness of Hair, 2d. wrinkles in the Face, 3d. leanness of Body, 4th. defect of Memory, 5th. general weakness of the whole Body, 6th. bad Sight, 7th. thickness of Hearing, 8th. much Phlegm, 9th. diseases of the Lungs: If then I prove cold Beer hastens these, and hot Beer retards and mitigates them, I hope I shall be thought to prove my Assertion.

First then let me consider whereupon the Hair takes its Alteration: The causes of the grayness of the Hair are, *aut humor frigidus latens in poris*; either cold humours lurking in the Pores, *aut ariditas, ut in segitate maturante, or driness as in ripe Corn; aut debilitas virtutis, or Weakness, aut corruptio pituita, or Corruption of the Phlegm:* And according unto *Aristotle, cap. 2. De historia animalium, aliquando adventus nimii caloris externi,* sometimes the access of too much external heat: All which to be produced by actual cold drink, shall be proved severally.

And first, that breeds cold Humours most that weakens the Stomach: But it is proved that cold drink doth so: And therefore it breeds them most.

Secondly

Secondly, Drinels it mightily procures in this Respect ; for being a means that the laudable concoction cannot be made, the parts that should draw it do refuse it as not fit for them, and so wither for Lack, and run into a *Marasmus*, which is a Weaknes of all the Virtues in the Body ; which ariseth *ab inopia humoris*, from want of Moisture.

That it is a means that Phlegm putrifies must necessarily follow : For *ex debili calore fit putrefactio*, From weaknes of heat cometh putrefaction ; which that which is actual cold procures, and so necessarily hastens that Symptom of Old Age. For care is said and the much use of Fish to procure hoarines of Hair for no other cause but for the reasons abovesaid.

Then that it procures wrinkles in the Face doth consequently follow ; for that they proceed, *vel ex carne extenuata*, either from the extenuation of the Flesh ; *vel ex carne vacua*, or from Emptines.

Leanness of Body follows ; because plenty of Spirits is not bred by ill Concoction.

Defect also of the Memory ; because Nature fainting cannot serve all the Senses, and so it draws nearer still to the Heart, neglecting the farthermost to maintain Life : And besides, because it breeds much Phlegm, an Enemy to Memory.

Bad Eye-sight it procures because it causeth defect of the Spirits ; and because the Body abounding with much Phlegm breeds thick Spirits, which makes a dull Sight.

Thicknes of Hearing ; because *ex debili calore multi torpores*, from weakness of Heat ariseth heaviness, and this hinders perfectnes of Hearing : And because it causeth scarcity of Spirits, which cannot serve all the senses Exquisitely.

Much Phlegm, another defect of Age it causeth also, because it weakens the Stomach and so is *cruditatis parens* ; & *ex cruditate pituita*, the parent of Crudity, from whence cometh Phlegm. Diseases

Diseases likewise of the Lungs; because *Cathartes* be the Companions of ill Digestion: And so what with thole, and what with the stopping of Phlegm, the Lungs must needs suffer. And therefore the Reason why actual hot drink is said to mitigate all these, is because it doth *Fortificare digestionem, ex qua multiplicantur spiritus vivi*, Strengthen Digestion, by which the vital Spirits are multiplied? which being the *Pabulum* of our Senses, the one cannot fail while the other increaileth. And therefore *Arnoldus de villa Nova* saith, *Dum Spiritus & calor naturalis non debilitatur, neque pilis canescunt, neque cutis Corrugatur.* So long as the natural heat is not weakned, neither doth the Hair wax Gray, the Skin grow shriveld nor wrinkled. And how it is a means to preserve Life shall be shewed.



C H A P. VI.

Herein is shewed how the GRECIANS and ROMANS used hot Drink.

NOW to come to the last Point, which is, That it is no new deviled Thing, but that which hath been used amongst the *Grecians* and *Romans* in the time of their longest Age, and is in Use at this Day in Countryes where they live far longer than we do, which shall be proved by divers clear Testimonies.

And first, To prove it was in Use amongst the *Grecians*, hear what *Philostinus*, that excellent Physician, wrote unto his Country-men: He counselled them in the Spring and all Winter, to drink their *Liquor calidissimum, most hot*; and in the Summer

mer luke-warm; so that at all times he shews, that cold Drink was not to be used.

Athenaeus also in his eighth Book, speaking of *Stratonicus* the Harper, saith he called *Rhodios, Cyrenæos branchos*, and their City, *civitatem porcorum*; *quia Rhodios deliciis exsolutos, & calidum bibentes, contemplatus, albos Cyrenæos nuncupabat, Rhodiumque oppidum, civitatem porcorum: Rhodios quidem à Cyrenæis colore divisoris autumnans, at ob luxus similitudinem, & proclivitatem eandem in voluptates, cum porcis urbem illorum comparans.*

Moreover *Julius Pollux*, in his *Onomastico* propounds this Question, Whether the ancient Fathers drank their Water hot? and concludes they did: And *Lucianus*, in his *Asino* writes, that the Grecians used their drink hot; which *Arrianus* likewise, in his *Controversies* proves. *Apuleius* maketh the same Manifest, speaking of *Fotis* in this manner; *Ecce Fotis, mea jam domina, cubitu reddita, jaet à proximè rosâ sertâ & ros à solutâ in sinu überante, ac me pressim deosculato & corollis revincto, ac flore prospero, arripit poculum ac desuper aquâ calidâ injectâ porrigit ut biberem, &c.*

But for further Proof, I will prove it both by ancient Writers of Prose, and also Poets, that the Romans used it.

And First, *Varro*, in defining this word *Calix*, by the Etymology, saith it comes of the Latin word *Calidus*, because in it, *Calidus apponebatur potus*, Hot Drink was served.

Paulus likewise, the Lawyer, speaking of the difference between the Vessels that they heated Water in, Saith, There is no great difference between *Cacabus* and *Abenum*; For in the first, they boil their Meat, and in the other, their Water to drink: And *Julius Pollux*, in his ninth Book, calleth that Vessel *Abenum*, where they boiled their Water to drink.

Seneca,

Seneca, In his first Book, *De ira*, maketh mention of hot Water, the which was in Use to be drunk in his Time: And in his second Book, the 25th Chapter. Dion likewise in his fifty seventh Book, proveth the same in the History of *Drusus*, Son to *Tiberius*: And in his fifty ninth Book, intreating of *Caius Caligula*, who killed an Host for selling hot Water in the time of the Funeral of *Drusus*, as a Man irreligious to sell hot Water for Delicious drinking, in time of common mourning. Moreover, *Marcellinus*, in his twenty eighth Book shews, that all Taverns were forbid to sell any hot Water or Wine, until four a Clock in the Afternoon.

Again, *Cornelius Tacitus*, writing of the poysoning of *Britannicus*, shews how the Means they wrought to Poison him without suspicion was, to bring his Drink so hot, that he called for Cold Water to allay it, wherein they had put the *Poyson*,

Plinie also, in his seventh Book, speaking of *Marcus Asinius* maketh it manifest: For, saith he, the Drink being too hot, he held it in his Hand to cool, until one fitting next to him remembred him of it, and said it would be too cold.

Now to prove it by the Authorities of Poets, I will first begin with *Plautus*, who in his Comedy of *The Vaunting Souldier*, saith, *Lu. Neque ille hic calidum exhibit in prandium. Pa. Neque tu bibisti? Lu. Dii me pordant si bibi, Si bibere potui. Pa. Qui jam? Lu. Quia enim absorbui; Nam nimis calebat, amburebat gutturem; That is, Lu. Neither did he drink hot Wine to his Dinner. Pa. Nor thou? Lu. As God shall help me, I neither drank, neither could I. Pa. What then? Lu. I supped it; For it was so hot it burnt my Throat. What can be more plain than this?*

Again the same *Author*, in another Comedy, brings forth *Labrax* speaking to *Neptune* in these Words:

La.

La. Edepol, Neptune, es balnearior frigidus, Cum vestimentis posteaquam abs te abii algeo. Neo Thermopolium quidem ullum ille instruit, Ita salm praber potionem & frigidam: That is, La. Truly, Neptune, thou art a Cold Bath-keeper, Since I came from thee I Freeze in my Clothes. Neither doth he keep any hot Water-Shop, He gives us so salt and Cold a Potion. The like Sayings be many in *Plautus*, which for brevity sake I omit.

Horace also, when he writes to *Telephus*, in his third Book of his Odes, hath this saying,
Quo chium pretio cadum

Mercemur: quis aquam temperet ignibus:
 For China Wine what Men exact:
 Who'll our Water to warmth redact.

And *Juvenal*, in his fift Satyr, hath this saying,
—Quando ad te pervenit ille,
Quando vocatus adeat calida gelida que minister.
 When will anon, anon Sir come,
 For hot and cold to have Custome.

Likewise *Martial*, in his Verses he made to *Sextilianus* the great Drinker, saith thus,
Jam defecisset portantes calda ministros,

Si non potares, Sextiliane, merum.
 They had lackt hot Water by this time,
 Had not *Sextilian* drunk Wine.

And in his second Book of Epigrams, these be his words?

Te corriva legit mixto quincunce, sed ante
Incipiat positus quam repusse calix:
 The toss-pot will thee read, but that must be
 Only until his hot Cup cool'd he see.

And in his eighth Book against *Cacilianus*, these be his words:

Curre agè & illoros revoca, Caliste, ministros,
Sternantur lecti, Ceciliane, sede.
Caldam poscis aquam, sed nondum frigida venis:
Alget adhuc nuda clausa sulina foco.

Run,

Run, call thy unwash't Servants, fit
Your Couches, Cæcilian fit.

Thou call'st, No hot Water within?
Nor cold yet in our cold Kitchin.

And in his last Book, these be his words:
Frigida non desit, non deerit calda petenti;
Sed tu morosa ludere parce sit.

Ye want not cold, nor shall ye hot;
But spare to please your dainty Throat.

By these Authorities, I hope I have made it plain, that it was used many hundred Years amongst the *Romans*. For if we consider the age that *Plautus* lived in, which was some five hundred and seventy Years after the building of *Rome*: and the poysoning of *Britannicus* in *Nero*'s time, you shall find it to be eight hundred and eight Years after *Rome* was Built: and *Martial* lived under *Domitianus*, eight hundred thirty and five Years after *Rome* was Built; which was more than three hundred Years. Neither did *Plautus* write it a sa new devise, but as a thing long before in use.

Now to the other Point, That it is used at this Day amongst whole Nations, I will prove by *Giovanni Petro Maffei*, the Jesuite, who in his sixth Book of Histories writes, that they of *China*, do for the most part, drink the strained Liquour of an Herb called *Chia* hot. And *Persino*, the *Italian* writes, that he saw himself *tres principes Grapponeses*, which came to kiss Pope *Gregory* the thirteenth's Foot (and it is but a little while since who drank nothing but hot Water, affirming it to be the Custom of their Country.

Thus have I, according to my Promise, handled severally all the Points promised in the beginning: If not to thy Satisfaction, impute that to my want of reading, not to the truth of the Cause, which divers times is overthrown with ill handling.

F I N I S.

